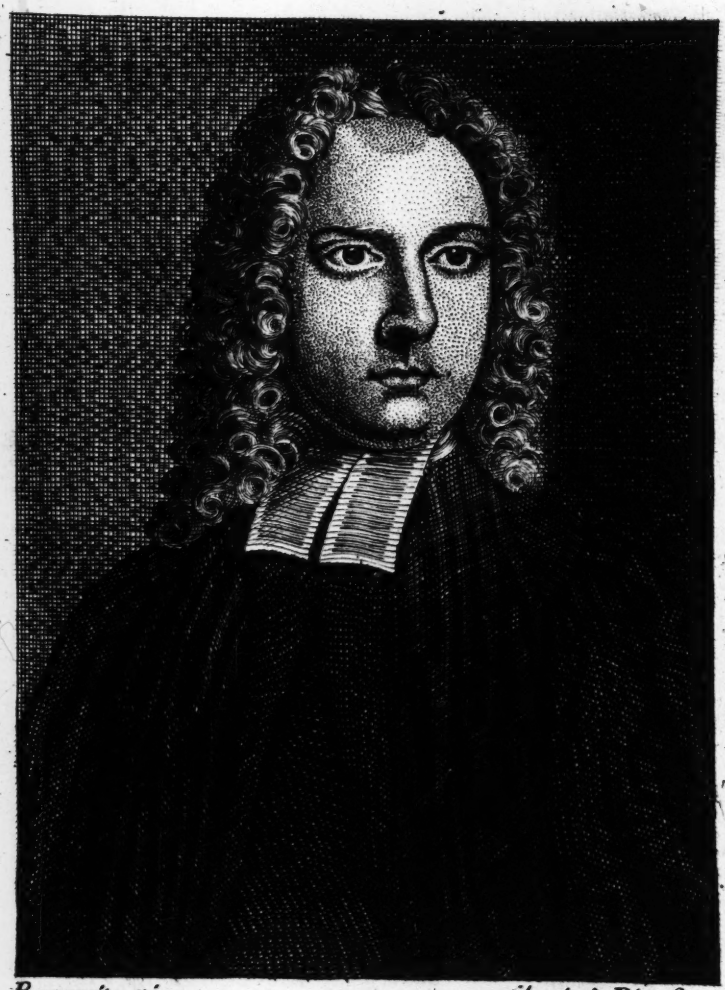

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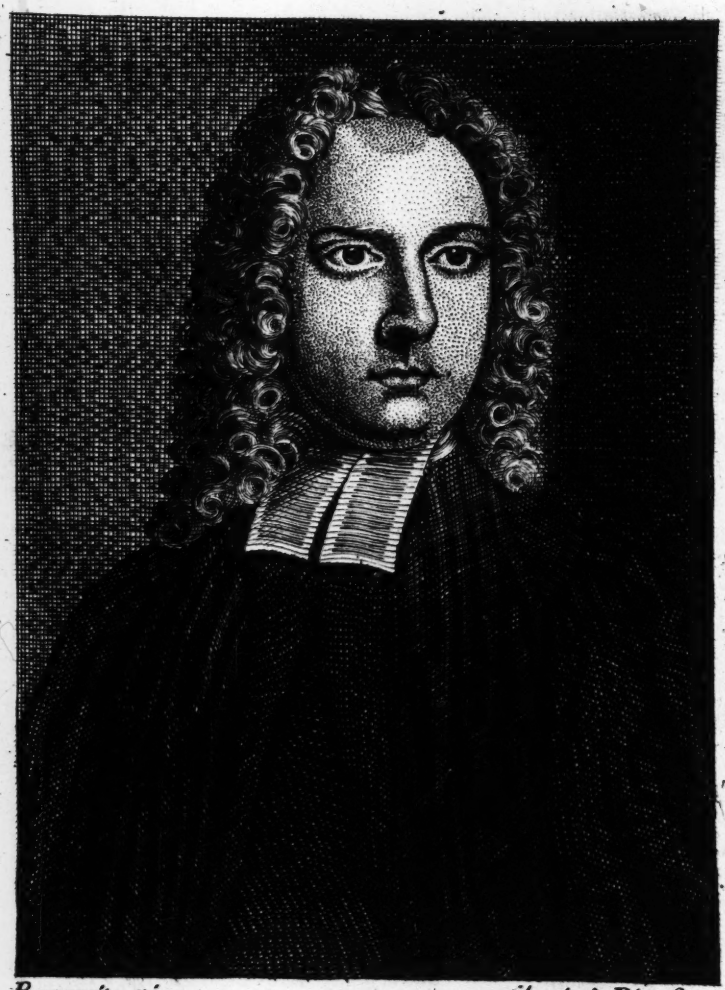

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A

GUIDE

TO THE

ORATORY:

OR, AN

Hiſtorical Account

Of the NEW SECT of the

Henleyarians.

Containing,

I. The Birth, Education and Qualifications of the FOUNDER, *JOHN HENLEY*, M. A. POET, PREACHER and ORATOR.

II. Of his Acquiring the *Title* of *Reſtorer* of the *Ancient Elocution*, and his *Founding* the ORATORY.

III. The *Confeſſion* of *Faith* ſigned by Himſelf, and of his new *Common-Prayer-Book*.

VI. A full Anſwer to his Antagoniſts.

HE ſhuns th' *Inclemencies* of *Morning Air*,
Leaving to *tatter'd Crape* the *Drudgery* of *Prayer*:
And while the *Prieſthood* after *Trifles* paddle,
Reſolves to *Win* the *Horſe*, or *loſe* the *Saddle*.

LONDON, Printed by *W. Osborn* within Aldgate.
Price Six Pence.

THE HISTORY OF THE *ORATORY.*

Introduction.

THANKS to our pious *Planets*, a New Sect hath ariſen in theſe our Days! and to the *Arians* and *Athanaſians* of *Alexandria* we may now join the *Henleyarians* of *Newport Market.*

As if *Religion* was intended,
For nothing elſe, but to be *mended:*
Or tho' *Divinity* had catched
The *Itch* on purpoſe to be Scratched.

Thus ſings the inimitable *Hudibras.* Now there being a natural Curioſity in moſt People, to enquire after the Founder of every Religious Sect, even from Pendant *Mahomet*, * to *James Naylor* of *Aſs-riding*-Memory. †. But ſince our *Orator* can neither be charged with the *Groſs Impoſture* of the *Former*, nor the *ridiculous Enthuſiaſm* of the *Latter*, we will impartially deduce his Genealogy, *&c.* and to the veracity of which, he will at any time ſubſcribe. CHAP.

* Mahomet's *Tomb*, is, ſaid to be, *ſuſpended in the Air by a Loadſtone.* † *That impudent Original of* Quakeriſm, *Stiled himſelf* Hoſanna, *and rode thro'* Briſtol *upon an Aſs, for which Blaſphemies he was burnt thro' the Tongue.*

CHAP. I.

The Birth, Education, and Qualifications of the FOUNDER.

JOHN HENLEY, Poet, Preacher and Orator, is the Son of the Preſent Vicar of *Melton-Mowbray* in *Leiceſterſhire*, deſcended from a *Devonſhire-Family* of that Name. He was Born in the Town aforeſaid, on the 3d Day of *Auguſt*, in the Year 1692; And after Eight Years Education in the *Free-School* eſtabliſhed therein, he was removed to the School of *Oakham* in *Rutlandſhire*, in proſpect of an Advantage annexed to it in the Univerſity of *Cambridge*, and his ſtay there was ſomething more than a Year. At the Age of Seventeen, he was admitted of *Saint John*'s College *Cambridge*; and in the Year 1713, commenced Batchelor of Arts. In 1715, at the Age of Twenty three, he was elected Maſter of the *Free-School*, in his Native Town above-mentioned, and the Year after, commenced Maſter of Arts. He was Ordained a Deacon by Dr. *Wake*, (now Archbiſhop of *Canterbury*) and Prieſt by Dr. *Gibſon*, then Biſhop of *Lincoln*, upon which, his Father took him into the Cure of his Pariſh, of *Melton-Mowbray*, as his Aſſiſtant.

The firſt Appearance he made in the World as a Writer, was in the Year 1714, by the Publication of a Poem, Intitled *Eſther*, Queen of *Perſia*. This Piece is founded upon the *Scripture Hiſtory* of that *Princeſs*; which, he tells the Reader, *He was tempted to deſign, by the Agreeableneſs and Importance of the Story*: adding, *that the whole Compaſs of the* Bible *does not afford a more Beautiful Subject for a Poetical Improvement, than the Facts related in this Part of it. The Grandeur of the* Perſian *Court*, raiſed *at this Juncture to its utmoſt Height; the Splendor of* Xerxes's *Triumphal Feaſt; the Characters of* Vaſhti, Eſther, Mordecai *and* Haman *with the ſeveral Adventures of each, are as good a Field for an Enlargement of this Nature, as any that can be met with.*

This *Poem* was well received and his Critical Preface

very much commended. The Patronage he put it under, was by a *Dedication* to *Thomas Bennet* of *Welby*, in *Leiceſterſhire*, Eſq; He Gratefully acknowledges that to this Gentleman's Family it was, *he owed his Capacity of making him the Offer, and hopes he is not liable to the Imputation of a Crime when he is convinced it would be a breach of his Duty to Inſcribe it to any other Name.*

The Town would have it, that this Poem was wrote in Compliment to Queen ANNE, and that the Author had drawn in a lively Manner a reigning Dutcheſs at Court in the following Lines,

A Rebel Pride it was deform'd the Dame,
And left a Blemiſh on her Virgin Fame.
Deep in her Heart the Poiſ'nous Rancour ſpread,
And on each Infant Seed of Vertue fed.
In wild Ambition all her Paſſions meet,
And every Thing is Good if it be Great.

Whether this Character be *imaginary* or *real* it matters not much; but certain it is, that the remaining Lines are an admirable Deſcription of the Female Sex,

With double force a *Woman* ever moves,
She Hates with Fury, and with Rapture Loves.
They're all exceſſive, where they once engage,
Their Favour's Dotage, and their Anger Rage.

The Make's ſo Tender, and the Springs ſo fine,
So delicately Turn'd the whole Machine;
Wrought to the height, no mean the movements know,
If Juſt they prove they will Harmonious go;
But all is Diſcord at each idle Jarr,
A Breath's a Hurricane, a Frown a War,
Vaſhti was all her Sex, and ſomething more,
Her Paſſions rul'd with a Tyrannick Power.
She thought the Empire of the World alone,
Due to her Beauty, and by Right her own.

The Characters throughout this *Poem* are drawn with a Maſterly-hand, and tho' we have *two* others upon the *ſame Plan*, Mr. *Henley*'s is infinitely the beſt Performance. His next Poetical Attempt, ſhews a good Vein for Humour and was indeed wrote upon a very merry Occaſion. It is a Copy of Verſes *Upon a*

Lady,

Lady, *who could not help* Laughing *at* Nothing, *and another* Lady *taking the* Laugh *from her.* Written in the Year 1719.

——————*Erycina ridens*
Quam Jocus circumvolat, & Cupido. Hor.

IN ev'ry *Fair* ſome reigning Talents ſhine,
This kills, and That can laugh, without Deſign:
Celia to charm requires no Art, or Toil;
And *Chloe* from no Thought creates a Smile;
Both happy! For in all that's apt to pleaſe,
'Tis the firſt Beauty to be done with Eaſe.
Let the grave World converſe, and laugh by Rule,
And, with an Air of Wiſdom, play the Fool;
Wait for a growing Jeſt, and in the Mean,
To keep a Form, be Martyrs to the Spleen:
Chloe for Pleaſure has a readier Ply,
And does, without the Reaſon, ſeize the Joy.
A Subject may be abſent, or too ſlow,
And thinking palls the Mind, and clouds the Brow;
But *Chloe* puts her Fancy to no Pain,
Her Face is witty, and relieves the Brain.
Then, as ſhe forms the Jeſt with ſmall Expence,
The Mirth is cleaner, join'd with Innocence:
No guilty Flaw, no Malice taints the Scene,
But all is gaily joyous and ſerene;
For how can they mean Ill, who nothing mean?
While in the buſy Round of Female Chat,
Dear *Tea*, and dearer *Scandal* circulate;
While at each Sip a Friend or Foe ſupplies,
At random Strokes, a careleſs Sacrifice;
Soft *Chloe* creams into a ſudden Smile,
Which bode's no Danger, for ſhe knows no Guile.
The Wiſe on this, (for what eſcapes the Wiſe?)
May raiſe a Set of grave Diſcoveries;
May ſay fair *Chloe* is a meer Machine,
Void of a conſcious Principle within:
Too true it is, that ſome profanely bold,
The ſame of all the charming Sex will hold;
And, ſo far, moſt Philoſophers allow
'Tis equal, whether it be true, or no; But

But this, howe'er maliciouſly deſign'd,
Does not effect the State of *Chloe*'s Mind;
Her roving Thoughts may be intirely bent
On ſome new Mode, or Female Ornament,
A *Hoop*, a *Lover*, *Monkey*, or a *Fan*,
A *Woat d'ye call't* may in her Fancy reign:
So, while the Thinking Part is full employ'd
On theſe, and many ſerious Points beſide,
The other are of ſo refin'd a Make,
That they the eaſieſt Turn are apt to take;
And this is an Advantage to the Fair,
That if with Souls they quite unfurniſh'd are,
The Shell is wrought ſo nicely in the Whole,
It's Frame may well ſupply an abſent Soul;
While Man is faſhion'd of a duller Clay,
That wants a Spirit to preſerve in Play.
Here I muſt launch into a wider Sea;
But can't, Dear *Chloe*, quit my Theme and Thee:
As you lead up, *Myra* purſues the Dance,
And ſhews a Copy of your Countenance;
Returns the borrow'd Motion of your Face,
Kind as a Friend, and faithful as your Glaſs:
By what myſterious Spring, what ſudden Spell,
Both ſtrike at once, confounds my Muſe to tell;
It muſt be owing to pure Friendſhip all,
So perfect, that 'tis grown Mechanical;
That when the one aſſumes a diff'rent Air,
Each moves alike a lovely Loving Pair:
So when *two* Strings are tun'd in *Uniſon*,
The Stroke is *double*, but the Muſick *one*:
So when the Bagpipe breathes its heaving Note,
Sawney's inchanted, and muſt caper to't:
And ſo, *two* harmleſs Bottles of *March-Beer*,
In Conſort *ſmile*, unknowing why they *fleer*.
But, oh! may this obliging Freedom prove
A happy Omen to the Cauſe of Love!
Venus is often fond to laugh aloud,
And wanton *Cupid* is a ſimp'ring God.
Look ever thus, ye Fair, be thus inclin'd,
To turn your Faces to your Lover's Mind;

And ſince you laviſh your kind Airs away
In Mirth unask'd, and inoffenſive Play,
May we the ſame Good-nature always taſte,
And never find your Aſpect overcaſt;
No ſcornful Look, no cold forbidding Frown,
But all like *Venus*, and her dimpling Son.
Only be tender, leſt your guiltleſs Stays
Be puniſh'd for the Freedom of your Face;
Leſt raſhly you the Suff'ring Work impair,
Or, thriving on the Proverb, ſwell too far:
Then you may fret, and look demure in vain,
And uſe all Arts to call a Shape again:
Chloe, be wiſe; you'll own it in the End,
The honeſt Warning of a faithful Friend:
Within theſe prudent Bounds you'll be ſecure,
May laugh, while Lace will hold, or Stays endure;
Enjoy your Pleaſure at the cheapeſt Rate,
Indulge at large, and never ask for what;
For we are often pain'd, we know not why,
And ſo may fairly ſnatch a cauſeleſs Joy,
Thus all may ſhare with you the merry Fit,
And ne'er be at a Loſs for want of Wit.
But I reſtrain my eager preſſing Muſe,
Who with new Fire, a dying Theme purſues;
Tho' to write on without a Theme would be
The fitteſt, *Chloe*, to thy Laugh and Thee.

With theſe Two Pieces || we ſhall conclude the Account of Him as a *Poet*, purſuant to the Method we have laid down, and next proceed to conſider him as a *Preacher*. But ſhall cloſe this firſt Chapter with a juſt Remark, that whoever has had the Pleaſure of hearing our Poet *Laugh* will at once allow that no Man living can better diſplay the Muſcles of Riſibility, nor ſhew more Tokens of being elated than Himſelf, and conſequently, was in his Center of Mirth when he wrote upon that Subject. Nay, we are aſſured, in purſuit of the Metaphor, that the *Motto* of his preſent Undertaking is, *Let him* Laugh *that Wins.*

CHAP.

|| Eſther Queen of Perſia, *An Hiſtorical Poem in Four Books, is Printed for* H. Curll, *in the* Strand. *Price* 1s. 6d.

CHAP. II.

His coming to Town, commencing Preacher, obtaining a Living, and Reſigning the ſame.

BEing choſe Maſter of the *Free-School* in his Native Town, as we have already obſerved, he filled that Emloy with a becoming Character, and having, by his Diligence and good Husbandry, in a few Years, ſaved an agreeable Purſe of Gold, he made a Tour to *London* in order to make his Fortune, for as Sir *John Denham* obſerves,

Hither in Crowds do People daily run,
Some to undo, and ſome to be undone.

Upon his Arrival, he frequently mounted the Eccleſiaſtical *Roſtrum* gratis, and while his good Nature of this kind continued, he never wanted an Occaſion of diſplaying his Religious Talents. But after ſome Time, he was taken Notice of by Dr. *Buſcough*, who choſe him his Aſſiſtant-Preacher in the Chapels of *Ormond-ſtreet* and *Bloomsbury*. This Poſt he held for a conſiderable Time, and by publiſhing his *Grammars*, Tranſlating ſome of *Vertot*'s Pieces from the *French*, and *Pliny's* Epiſtles from the Latin, he began to make a tolerable Figure in the Republick of *Letters*, and was ſoon diſtinguiſhed by that good Judge of, and rewarder of Men of Learning, the Earl of *Macclesfield*, that his Lordſhip preſented him to the Living of *Chelmondiſton*, in *Suffolk*, in the Year 1723.

He continued in this Rectory about two Years. As to his Reſignation of it, the reader will be hereafter acquainted with his Motives for ſo doing. But we are here to obſerve that he was very much followed as an agreeable Preacher, that his Manner was pretty much out of the Common Road, and that his Sermons were delivered, tho' with great Decency, yet with a greater Freedom, Eaſe and Spirit than is practiſed by the generality of our Lumpiſh *Pulpiteers*, who ſo ſoon as their Text is named, Play at the Game of *Elbowicks*, by lolling upon their Cuſhion, and never fail by their profound drawling *Dronoſity*, to lull their Congregations faſt aſleep.

A true Deſcription of one of theſe Hum-drum, Motionleſs Retailers of the Word, is drawn by Dr. *Garth* in his *Diſpenſary*, and a juſt Compliment paid the Phyſician, who generally preſcribed upon theſe Occaſions to the Pariſhioners of St. *Paul*, *Covent-Garden*.

When e'er Myſterious *Freeman* mounts on high,
To Preach his Pariſh to a *Lethargy*;
Aſſiduous *Gibbons* waits hard by to eaſe,
The Martyrs of their Chriſtian Cruelties.

Our *Preacher* was ſtrongly poſſeſſed of a Notion, that an Attempt to reſtore the *Elocution* and *Geſture* of the ancient *Oratory* of the *Bar*, would be of great Service towards inculcating the *Divine Precepts* of the *Pulpit*. And having maturely weighed this *Deſign*, he delivered his Sentiments, and gave his Reaſons for putting it in Execution, in a Sermon Preach'd in the Church of St. *George* the Martyr, *London*, Nov. 15, 1724, which he Printed under the following remarkable Title; 'The Hiſtory and Advantages of 'Divine Revelation, with the Honour that is due to the '*Word* of *GOD*; eſpecially in regard to the moſt per-'fect manner of delivering *it*. Formed on the *ancient* '*Laws* of *Speaking* and *Action*; being an *Eſſay* to re-'ſtore them. Publiſhed at the Requeſt of many of 'Audience.

In the Title Page of this Sermon was repreſented, on a Copper-plate, St. *Paul* Preaching in the *Action* of an *Orator*, with this Motto round it. *Paulum videre praedicantem votum Auguſtini.* And, *To the Glory of* God. *To the Intereſt of all* Mankind, *was this* Eſſay *is moſt humbly* Dedicated.

In this Diſcourſe ſolemnly delivered from the Pulpit, Mr. *Henley* declared, *that*, The real Motive of his Attempt to reſtore the ancient Elocution, was 'no aim of Vanity, or Affectation of being ſingular, 'but a Conviction that it will the moſt highly tend 'to the Intereſt of Religion, the Edification of Souls, 'the Good of Mankind, the Advancement of the 'Chriſtian Faith, the Glory of God, the Credit and

'Influence of his Word, and the Honour of *our* 'Church and Nation.

'That, the *Sacred Eloquence* he had conſidered, was, 'a delivery of the Truths of God, in the moſt juſt, 'forcible, and compleat *manner*.' For as he well obſerves; 'No Man ſpeaks, looks and behaves himſelf 'in the *ſame manner* when he is angry, as when he is 'pleaſed; when he loves, as when he deteſts; and it 'would be very abſurd, to mention the Pains of Hell 'with a gay Aſpect; to preſs the Fear of God with an 'Air of Negligence; or to exhort and perſwade in 'the Poſture, of Forbidding, and of Rebuke. As 'this infers a neceſſary variety in proper Speaking and 'Geſture, ſo the Advantages of it are great and manifold. It awakens, draws and faſtens the Attention; 'it works moſt ſenſibly on the Underſtanding, the 'Memory, the Imagination, and the Affections; it 'conveys Inſtruction with more force and delight, and 'attains all the Ends of publick Speaking, in the 'moſt entire and effectual manner. The *contrary* is 'loaded with equal Diſadvantages; it does an injuſtice 'to the ſublime Word of God, and by conſequence 'to Religion, to Virtue, to good Senſe, and the be'nefit of Mankind. It flattens, palls, and fatigues 'the Hearer, and is apt to make the Truths of Reli'gion appear leſs conſiderable, than Matters of a far 'inferiour Concern.

From theſe Principles it was he became much followed, Preached many Charity Sermons, never refuſed any who asked him, and double, nay oftentimes treble, was the Sum collected from his manner of perſwading Alms-giving, than when any dignified *Don* mounted the ſame Pulpit either before or after him. This made the lower Claſs of Eccleſiaſticks, the danglers at Epiſcopal Levees, hope either for ſome Jobb of Journey-work in Curacies, or to be placed in the Circle of Ale-drinking Country Squires in ſome Vicaridge, by Whiſperings and Backbitings, as to the private Life of our Orator. But thoſe that know him, may be fully convinced that he will always fulfil what

what he has likewiſe aſſerted in his Sermon---that, *the Dictates of Spleen, of Envy, of Prepoſſeſſion, and of Deſign, will* (as they ought) *be by him contemned. Truth will ſhine forth and exert its Power* *.

However through the Malice of theſe grovling Underlings before mentioned, he was obliged to follow Dean *Swift*'s Example, and with him ſoon became,

A Clergyman of ſpecial Note,
For ſhunning thoſe of his own Coat;
Which made his Breth'ren of the Gown,
Take care betimes to *run him down.*

Which *Deſign* was indeed *back'd*, at the *Head Quarters* of this Metropolis; for becauſe thoſe who requeſted him at any time to Preach a Charity Sermon added to the Title of the, Reverend Mr. *Henley*, that of the *Reſtorer of the Ancient Elocution*, in the previous Notice they gave, in the Publick Prints of his Preaching; *Inhibitions* were threatned againſt him, tho' he was wholly innocent of the Compliment paid Him by his Friends.

But now to return to his Living at *Chelmondſton*, it was worth about 80 *l.* a Year, 20 of which he gave to a Neighbouring Clergyman to Officiate for him, having obtained a Diſpenſation for no other Reſidence than an Annual Viſit, which he always paid in the Summer Seaſon, and was always received with an equal Welcome of Joy and Affection by his Pariſhioners. But ſo it is,

No human Bliſs, is ever made to ſtay;
Fate ſlily ſummons, and we muſt obey.

To cut him quite *down*, Complaint was made to his truly Learned and Worthy Dioceſan, that he was by the *Canons* obliged to reſide or ſurrender, and if one of theſe was not ſpeedily put in Execution, the Complaint would be carried higher. Upon which Mr. *Henley* was ſent for, who was no ſooner acquainted with

* *See his Sermon*, Page 14, 17, 19.

the Meſſage, and being inform'd from whence it came, than he complied with the laſt Demand, ſaying, *That it was beneath him to* hold, *what was in the* Complainant's *Power to* take *away*. Upon which he qualify'd himſelf, purſuant to the Act of Toleration, and open ed his ORATORY; the Inſtitution of which nex follows.

CHAP. III.

The INSTITUTION, *or* PLAN *of the* ORATORY.

THE FOUNDER hath declared, That,

I. The *Fundamental Authority* of this *Inſtitution*, conſider'd as a Church, will be the ſame with that of all the modern Churches; (*i. e.*) A Legal Liberty of Private Judgment in Religion.

II. Legal Liberty of private Judgment in Religion, which he well obſerves is the very Principle of the Reformation, the Baſis of all the Proteſtant Intereſt, and is thought the moſt valuable Branch of the Freedom of our Conſtitution.

III. He hath declared, That Perſons, who have been eminent in, or great Patrons of Arts and Literature, if they have been Virtuous, or Penitents, ſhall be commemorated.

IV. That the General Deſign of his *Inſtitution*, conſider'd as an *Academy* of the Sciences and Languages, is, To ſupply the Want of an Univerſity, or Univerſal School in this Capital, for the equal Benefit of Perſons of all Ranks, Profeſſions, Circumſtances, and Capacities: To rectify the Defects, remove the Pedantry and Prejudices, and improve on the Advantages of all the uſual Methods of Education and Inſtitution, Common, Scholaſtick, or Academical; Domeſtick or Foreign: To give the readieſt Inſtitute to the three learned Faculties, and the Service of the Church and State, as well as all uſeful and polite Functions: To celebrate all Scholaſtick and Academical Exerciſes, Orations, Declamations, Diſputations,

tations, and Conferences: Communication of Letters of Correſpondence with great Men, and learned Bodies; as alſo of all Obſervations, Diſcoveries, Improvements and Experiments: Courſes and Praxes in the Arts and Sciences, for Knowledge, Buſineſs or Accompliſhments; and Meetings of the moſt eminent Perſons in all liberal Profeſſions and Faculties: To lay a Scheme for the beſt Encouragement of Men of Merit, Parts and Learning: To form an amicable Society on the polite Principles; and promote the uſteſt Turn of free and impartial Thinking on all Occaſions, in order to retrieve and exalt the GENIUS of *BRITAIN.*

V. He propoſes to revive an ancient *Athenian* and *Roman* School of Philoſophy, Rhetorick, and Elocution, which laſt is reckon'd by *Pancirollus* among the *Artes Perditæ*, i. e. The *Loſt Arts.*

VI. He informs the Publick. That none but regiſter'd Contributors, who have Tickets with Receipts from the Inſtitutor, or his Order, perpetual for Years, or a Year, or Occaſional, can be entitled to the *Preference* in Seats: The Uſe of which muſt be forfeited, at each Time, by every *Perſon*, who cauſes a Diſorder, or does not come before the CHURCH or ACADEMY begins.

The Nature of this *Church* we now come to account for, which cannot be better done than in the Form of Prayer he hath Printed, under the Title of, The Primitive Liturgy: For the uſe of the Oratory. Part I. Being a Form of Morning and Evening Prayer, not impos'd, as neceſſary, but propos'd, as expedient; as full, regular and compendious, as the uſual Method will admit; taken entirely from Scripture, and the Primitive Writers, but eſpecially the moſt ancient and authentick Liturgy of the Apoſtolical Conſtitutions. To all ſincere Lovers of their Religion, and of their Country; of Truth, Learning, Charity, and Moderation; to all honeſt Admirers of the good old Days of their beſt and wiſeſt Forefathers, this firſt part of the Primitive Liturgy is moſt humbly Dedicated. Printed in the *Year* of *Grace* 1726. Mr.

Mr. HENLEY hath declared, that in this Liturgy, the Method of the uſual Service is preſerv'd, in Compliance with the Uſage and Taſte of the People; what is ſcriptural and primitive, is retained: Proloxity and Repetition are avoided, and the reſt ſupplied from the Word of God, and the moſt antient Liturgy of the Conſtitutions of Clement, which may juſtly enough be called the * Apoſtles Common Prayer Book, having been proved in the main Genuine, and much the moſt valuable Relique of ſacred Antiquity.

The Religion of the *Oratory* is that of the primitive Church, in the Ages of the four firſt General Councils; they are approved by Parliament, 1 *Eliz.* Cap. i. And the Senſe and Practice of the primitive Fathers, in Divine Worſhip, is eſtabliſhed by the Church of England, as the beſt Rule, To be eſpecially, and before all Things obſerved; that is, even before her own Rules and Practice, if they ſhould happen to depart from the original Standard. *Rom.* 1. Concerning the Sacrament. Part 1. So that the Church of England is really with us, we appeal to her own Principles, and we ſhall not deviate from her, unleſs ſhe deviates from herſelf, and thoſe very primitive Fathers and Councils, which ſhe profeſſes to receive.

In the firſt Ages of the Church we make this Difference, we pay the greateſt Deference to the moſt ancient: So that if a Contradiction be demonſtrated, between the Senſe of a former and a ſubſequent Period, in thoſe times, we do, *ceteris paribus*, prefer the former.

We profeſs to uſe, as far as we are allowed, any primitive Liturgy, that falls within that Compaſs of Time. But, as entiently, all the forms not

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* *Note Whenever a Prayer, &c. is called here Apoſtolical, it is meant, that it is taken from thoſe Conſtitutions.*

of Prayer do not appear to have been written, we do not think the uſe of a written Form, to be, in it ſelf, eſſential. The oldeſt Chriſtians conveyed ſeveral of their Forms of Prayer, as well as of Faith, by oral Tradition, concealing them in a more myſterious manner, to prevent their Abuſe and Profanation by the Heathens, as well as for other Reaſons. Forms they were; ſettled Modes of Expreſſing their Devotion and Belief in reality; tho' not always, or neceſſarily written, but communicated by Word of Mouth to thoſe who were Initiated, or admitted to Baptiſm, and the Holy Communion.

The moſt perfect Chriſtian Worſhip is that, which, by the general Teſtimony of the firſt Ages, appears to be moſt ſuitable to the Will of Chriſt and his Apoſtles. Till that can be perfectly had, this Liturgy is offered as one Step towards it. The Knowledge of their Will is obligatory on the Conſcience of every Chriſtian, and the univerſal Style and Conſent of the antient Liturgies and Writers, is a Demonſtration of their Will, equally, as we believe the like Teſtimony to prove the Canon of the New Teſtament. To deny this Evidence, will invalidate our Bibles; and Corruption, Error, Infidelity and Atheiſm, are the natural Conſequences of departing from Primitive Chriſtianity.

If any Man therefore enquires what Title we may aſſume, diſtinct from other Perſuaſions, it is that of the Primitive Church We do not form a new Theory or Hypotheſis of our own, upon that Title, as others do, but we appeal to the antient Writers, Facts, and traditional Doctrines themſelves, and the Conſent of thoſe Writers we eſteem the beſt Comment on the New Teſtament.

If any Perſon enquires, what Perſuaſion we adhere to, in Point of Church-Government, that was in being, at the Revolution (tho' it is not neceſſary that our Perſuaſion ſhould be then in being, all *Proteſtants* being equally indulged, and no particular Syſtems being defin'd, or limited by Parliament) it is that of thoſe, who judge themſelves not to depend on other Congregations.

This

This we maintain, till a neceſſary Dependency is proved from the primitive Writers. This, and the right of judging for ourſelves in Religion, and other Reaſons we have to plead, will as fully anſwer any Charge of Schiſm upon us, as it will vindicate all other *Proteſtants*, in being *Diſſenters* from the Church of *Rome*: Let me add, by the Way, that the Primitive Church was, or pretended to be in Being, at and before the Revolution, ſince every Sect did then pretend to be primitive, and ſeveral of their leading Men argued on our Principles, that is, they made the Conſent of the Antients the beſt Evidence, next to Scripture; we hold no Principle, that was not held by ſome of them at and before that Time, ſo that our Scheme is far from being Novel, or giving Riſe to a new Sect. Tho', it is certain, that one Man is at Liberty to offer and purſue his Senſe of Antiquity, as much as another, provided he acts conformably to the Laws of the Kingdom.

No perſonal Reflections, Railings or Invectives, on thoſe who differ from us, ſhall ever enter the Diſquiſitions of the *Oratory*. All the Weapons we profeſs to uſe, are thoſe of Learning, Reaſon, and univerſal Charity.

There is nothing in our Scheme, which tends to Heterodoxy or Corruption: Thoſe could never have tainted any eccleſiaſtical Inſtitution, was each adjuſted by the primitive Standard.

The other Parts of our Liturgy ſhall be occaſionally publiſhed; and the Points, in which the modern Churches differ from the primitive, with the Rationale of the Queſtion, ſhall be hereafter diſplay'd. The antient forms of celebrating the Sacrifice of the Altar, are ſo noble, ſo juſt, ſublime, and perfectly harmonious, that the Change, alas! has been made to an unſpeakable Diſadvantage.

To conclude, no Man can be an Enemy to this Inſtitution, who is either a Chriſtian, or a Friend to Religion. It is deſign'd to give Offence or Diſturbance to none, but be a common Benefit to all the World. If Science and Literature, if Love of Truth, if Candor, impartial

impartially Thinking, Conſcience, Peace, and Liberty, be valuable Things, they are promoted and aſſerted, to the laſt Degree, in the Plan of the *Oratory*.

J. Henley.

CHAP. IV.

A Full Anſwer to his Antagoniſts.

His chief Antagoniſts are Number *Five*,
Yet maugre all their vain Attempts, he'll thrive.
The firſt *John C---bd---n* hight, and eke D. D.
True heir apparent to the Memory
Of *Quarles* or *Withers*, hail illuſtrious *Three!*

THIS heavy-headed lump of Theology, has, by an unconnected jumble of ſtupid Rhimes buried poor Mr. *Addiſon*'s Memory much deeper, than it was in the power of the Grave-digger to interr his Body.

The *Second*, is another of the ſame Claſs, who turned *Turkiſh* Pimp, by diſplaying the *Laſcivious Scenes* of a *Seraglio*, as a proper Introduction to Holy Orders. Self-evident is this Charge in his obſcene Play, call'd *Abramule*: or, *Love* and Empire. This *Poet after* has likewiſe put *Virgil*, *Ovid* and *David* in Maſquerade. Of his *blank Verſe* Tranſlation of the *former*, Dr. *Evans* of St. *John*'s College, *Oxon*, gave him this wholſome Advice,

Read the *Commandments T---pp*, tranſlate no further,
For there 'tis written—*Thou ſhalt do no Murther.*

And, as to the two laſt of theſe Performances, Mr. *Pope* gives it as his Opinion, that 'in his Verſion, he has nothing of the main Characteriſtick of 'his Author, (*Ovid*) a graceful Eaſineſs. But I think '*David* is much more beholding to him than *Ovid*; and 'as he treated the *Roman* like a *Jew*, ſo he has made the 'Jew ſpeak like a *Roman*. *

* See Mr. *Pope*'s Familiar Letters to *Henry Cromwell*, Eſq; Page 45.

This Poetical Performer, once ſtiled himſelf *Profeſſor* of *Poetry*; but as Dean *Swift* obſerves, 'to ſpeak 'more properly, the *Reader* in that *Faculty* in *Oxford*, who 'has befriended the World ſo much by his incompara-'ble Performances of that kind (his *incoherent Lec-'tures*) eſpecially his *lateſt*. I will own he has taught 'me, and I believe ſome other Gentlemen who had 'loſt their *Latin*, the true Grammatical Conſtruction 'of *Virgil* (in his Blank-Verſe-Verſion) and deſerves 'not our Acknowledgments only, but thoſe of *Eton* 'and *Weſtminſter*. I am ſenſible, *Conſtruction* is as ne-'ceſſary to the *Reliſh* and Uſe of an Author, as *Chew-'ing* is to *Taſte* and *Digeſtion*. However, I muſt take 'upon me to admoniſh *Him* of one great Miſtake, and 'I know that the *Modeſty* of the *Man*, and the *good Na-'ture* familiar to *Him*, and which *ſhines* as much in his '*Converſation*, as *Wit* and *true Poetry* does in his *Works*, 'will bear it from a *Friend*. He has more than once, 'as I remember, put *Jeſſamin* for *Sweet-marjoram*, the 'true Verſion; but as this, and a few more, are 'his only *Variations* from the *Letter* of the *Original*, it 'may well be excuſed; my Fear is, that *School-Boys* 'may come to ſuffer by his Miſtake. I dare venture to 'affirm, in favour of that good *Pot-herb*, that *Sweet-'* either *Marjoram* is not improper in *Broth* or *Heroicks*. †

From theſe Aſſaults upon the *Claſſicks*, he has lately attempted to diſmount the *Whore* of *Babylon*, in a dozen ſtupid Declamatory Invectives, againſt *Popery* but with equal Succeſs, for Heaven be praiſed, Old *Orſini* ſtill ſits faſt in the Saddle of his Predeceſſors.

The *Third* is one *W---d* (a much ſillier Fellow than his *Half-Penny* Nameſake) who thinks he carries all before him when he tells the Publick he has been at *Chriſt-Church* College *Oxen*, from which learned Semi-

nary

† See, The *Right* of *Precidence*, Page 61, 62. Printed for *H. Curll* in the *Strand*.

nary, without Derogation, has dropt many as arrant a Blockhead as himſelf. This ungrateful Wretch was for ſome time employed by Mr. *Henley* as an outward-bound *Amanenſis*, in tranſcribing ſome Paſſages from the *Ancient Orators*, but diſcarded both for his Indolence and Ignorance, in Writing falſe *Latin*, and Spelling falſe *Engliſh*. The Creature too, has played the *Metamorphoſis* all over the Town, by appearing under different Names and Shapes in order to bilk his Lodging, which was generally taken up at Inns. And whenever he is truſted alone in a Gentleman's Study, or a Bookſeller's-ſhop, if not lookt narrowly after, he will certainly make a Library of his own Pocket. *Probatum eſt.* He has taken his firſt Degree, is now turned *Informer*, and will, no Doubt, reap the Benefit of ſo laudable an Employment.

The *Fourth* is an Anonymous poor Soul, who has written a Letter to the Reverend Mr. *John Henley*, M. A. concerning *His Novel Project*: Wherein his deſign is chiefly to expoſe his own Misfortunes by convincing every Reader, that the greateſt part of his Converſation has been among Foot-Pads, Darby-Captains and Jayl-Birds, from the Cant-Stile, in which he writes--hear Him, O ye People, Pag. 7. He ſays the Oratory is opened---for a good Reaſon, to wit, for the ſake of the---; (*Rhino*) Page 8. the whole World, *ſays he*, is alarm'd with the Tumult of your Performances, to what End, to get---. (*Money*) Pag. 9. the Reaſon holds good, becauſe you know you do it for the ready----. (*Crop*) again, the Deſign is for the Good of Mankind in general, and to get to yourſelf ---. (*Caſh*) in particular. But now comes the Indictment, *viz.*

'To this End, and for no other ſubſtantial Rea-
'ſon, you was pleaſed to Advertiſe us to this Effect,
'That the *Oratory* would be opened *July* 3. and that
'if I, by it ſelf I, or any other Perſon, would come
'to your *Oratory*, or Place of Publick Worſhip, we
'muſt give One Shilling to the Door-keeper, for

' the Seats were a Perſonal Property. Fair and ſoftly goes far—pray whoſe Property are the Seats but Mr. *Henley's*, if he paid for them? go to Dr. *Cobden* and ſee if he will let you have a Seat in *Somerſet-houſe-chapel gratis*. Where then is the mighty difference of Paying (for Pay is the Word in every Church and Chapel in *London*) Weekly or Quarterly. Neither can I ſuppoſe you ignorant of the well known, and true Story of my Lord *Rocheſter's* going with another Nobleman to the Pariſh Church of ſweet St. *Giles's* in the Fields, to hear Dr. *Sharp*, late Archbiſhop of *York*. The two Peers went *incog*, but, as Strangers could not get Admittance into any of the lower Iſles, upon which my Lord *Rocheſter* run up Stairs, clapt a Shilling into the Blower's Hand and got into the Organ-Loft, and looking down, and ſeeing his Friend at laſt ſeated, he call'd out to him, *my Lord*, ſays he, *What do you pay for the* Pit, *I have paid a Shilling for the upper Gallery*. Now let us proceed. I cry out with you, ' A very fine Story indeed! and ſuch a one, ' that is not to be parallel'd, that we ſhould pay a ' Shilling before we can Worſhip GOD! Now it ſo happens, my Friend, that you forgot to remember, that this part of the Charge you bring againſt the *Oratory* is moſt notoriouſly falſe, and likewiſe that I have brought a Parallel of much worſe Treatment, even in a Pariſh-Church, before Mr. *Henley* was born, and which is ſtill Praactiſed in every Pariſh-Church in *London* every *Sunday* throughout the Year. But the laſt part of your Charge is ridiculous in itſelf, where you ſay, *A Shilling muſt be paid before you can Worſhip GOD*, becauſe it is not ſo; for you have the liberty of *ſtanding* in every Church, and even in the *Oratory* Gratis, and may as well Worſhip God in *that* Poſture as any *other*; but if you will indulge yourſelf with a Pew, or a Seat, of any kind, what ſignifies talking—Pay is the Word. *Laſtly*, You ſay, the *Oratory* ' is much more like a Theatre than a Place of ' Worſhip; that there is *Firſt*, a *Bar*; *Secondly*, a

' Spiked

' Spiked-Hatch; and *Thirdly*, *hinc ille Lachrymæ!* a ' *Man* to take *Money*.

This Letter-Writer makes, in the Sequel, such silly Remarks on the *Primitive Liturgy*, that to repeat them here would shew the greater Act of Folly of the Two; so e'en let Stupidity rest. And, as he says, In fine, Mr. *Henley*'s Project is to get Money, nothing is more demonstrative than that his Chance will be to lose Money by the Publication of such a Groat's-Worth of idle Trumpery, fit for no other use than *ad ficum*, &c.

The *Fifth*, Antagonist, is a meer Ecclesiastical *Figg*, and like him mounts the Stage with a Mouthful, *The Peaceable Layman and Military Churchman Delineated*. This Writer, declares of *W—d*, and the other *Letter-Writer*, that they are, *Luxuriously Flagitious, Avaricious in Extortions, and haughty in their Aspersions*. But he in a more humble manner only, *begs leave to take notice of a Thing lately come out, call'd the* Primitive Liturgy *for the use of the* Oratory. The Notice he does indeed take, is, mustering up a parcel of pedantick Quotations without any Connection, and passes Sentence upon it in these words, that it is (page 5.) a *Dab upon Antiquity, a Chimæra, a Hippocentaure*, &c. and makes use of so many cursed hard words, that I am forced to leave him for above 20 Pages together. And at last I must to cry out with him, and *Horace*,

——Risum teneatis Amici.

For this *Father-Reading-Critick*, with his Satchel full of *Codes Pandects, Canons* and *Councils*, falls down and Worships the adorable Doctrine of Passive Obedience and Non-Resistance. Which Principles, to my certain knowledge, our *Orator* will either in a *Military* or *Civil* Defence oppose, as *Sternhold* and *Hopkins* has it,

With

With all his Main and Might.

Our Author at length winds up his Bottom with congratulating the preſent Age, that an ingenious Student in Divinity has for their Uſe compiled a *Primetive Leturgy*, in a leſs bulky way than was formerly the *Popiſh Breviary*, or of late the *Common-Prayer-Book*, which he adds, is extreamly convenient, and ſeems calculated for *Military Churchmen*; wittily obſerving that it may *be all* ſaid, or *part* ſaid, or *none* ſaid; and I intirely agree with him, that *the ſame may be ſaid* of any *Form* of *Prayer* whatever.

But to conclude, he accuſes our *Orator* of *Arianiſm*, from his *Doxology* in Page 26. Calls his *Maſonry* in Queſtion, Page 41. in *fixing* the *Heavens*; explodes his Mathematicks for talking of a *Cube* in the form of an *Arch*; and is quite out of Temper, Page 46. at his *Drop* in the *Womb*. Therefore I think it behoves me, for the ſake of all *modeſt Chriſtians*, to examine this Paragraph of Mr. *Henley's Thanksgiving*, in which the *Spiritual Informers* will have it, that *Curll* the Bookſeller joyned Iſſue with our *Orator*.

For All-Things do we give Thee Thanks —— who haſt given us an articulate Voice to confeſs withal, and added to it a ſuitable Tongue as an Inſtrument to modulate withal, and a proper Taſte, and a ſuitable Touch, and a Sight for Contemplation, and the hearing of Sounds, and the ſmelling of Vapors, and Hands for Work, and Feet for Walking; and all theſe Members doſt Thou form from a little Drop in the Womb; and after the Formation doſt Thou beſtow on it an Immortal Soul, and produceſt it into the Light, as a rational Creature.

Now

Now as Mr. *Prior* Says,

——*Firſt, Men Inſtance, then Apply.* e. g.

Does not *Solomon* himſelf tell us, That, *the Navel of his Spouſe was like a Goblet which holdeth much Liquor.* And does not the Common-Prayer-Book tell us, that for the Redemption of *Man*, *The Womb of the Virgin was not abhorred.* I would therefore ask any Perſon whatſoever, wherein conſiſts the *Offenſive Idea* conveyed by either of theſe Phraſes, in *One* more than the *Other.*

Such are the impotent Antagoniſts our *Orator* has hitherto met with, and I think are left as they Deſerve with this Diſtich,

If e'er theſe Leaſh of Wretches write again,
They *Henley*'s Cane may merit, not his Pen.

FINIS.

Advertiſement.

There is lately Publiſhed a according to the New Regulation of the Law, aſmall tract, of abſolute Uſe to all Unfortunate Debtors, intitled,

*** The Prisoner's Advocate; or, a Caveat againſt Under Sheriffs, and their Officers, Jayl Keepers and their Agents. Shewing, I. The great Abuſe all Perſons Suffer, both before and after they are committed to Priſon. And the Notorious Impoſition and fradulent Practices of Spunging Houſes detected. II. The Orders of the Court of King's-Bench for regulating all the Jayls in *England*, as to the Uſage of Priſoners, with relation to their Lodging, Chamber-Rent, Diet, *&c.* III. An exact Table of the Fees belonging to the Fleet, King's-Bench, and other Priſons, and the Legal Expence of Removing any Perſon from One to the Other, by Habeas Corpus With the Act againſt Vexatious Arreſts. Printed for *H. Curll*, againſt *Catherine-ſtreet* in the *Strand*. Price 1s.

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